

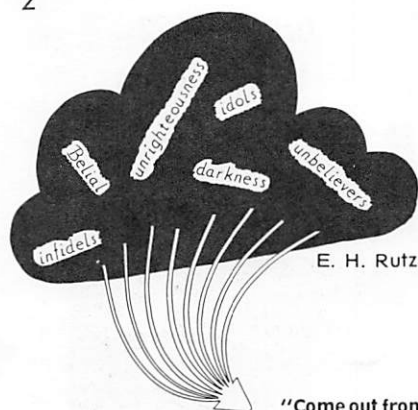
LUTHERAN

October 1972

Vol. 15 No. 4

# SPOKESMAN





## Reformation - Separation

"Come out from among them, and be ye separate."

Even if little is known of the Reformation most every one is aware that a separation from Roman Catholicism was involved. It did not start with that intention. It was not born of false pride and self-centered independence, a prelude performance of rebellion against "establishment." And although political, national, social and economic pressures came into the picture, these were not the forces that motivated Luther. He knew very well the words of Paul in Ephesians that a Christian is to "endeavor to keep the unity of the Spirit in the bond of peace," of course, within the bounds of Scripture and human capability. Man is limited to operate within a confessional principle. He deals only with what he can see and know from word and deed.

In this day in which we live, separation is disparaged as something ungodly and contrary to Jesus' prayer "that they all may be one." What has to be understood is that although Scripture encourages a seeking of unity it also very strongly teaches separation. And this is not a contradiction. God does not deny Himself. Thus we

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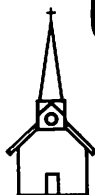
Business Manager: P. Sydow, 22 No. State St., New Ulm, Minn. 56073. Subscriptions: \$2.75 for one year; \$5.00 for two years; \$7.00 for three years. Group subscriptions to congregations, \$2.25.

have to say that God's kind of unity is established and built by the separation principle. And the unity that God wants among those that claim His Name is that they "speak the same thing"; that they "be perfectly joined together in the same mind and in the same judgment"; that they "give attendance to doctrine"; that they "teach no other doctrine"; that they "stand fast in one spirit, with one mind striving together for the faith of the Gospel."

It is well for us to realize that separation is something that is inherent in the very nature of Christianity. The world lieth in sin, "gross darkness covers the earth." Under these circumstances the Lord of grace and mercy "calls out of darkness into the marvelous light" of salvation in Christ. This "calling out" separates, and this then becomes part of the essence of our believing existence. It is said for us in so many words by Paul in II Corinthians, "Wherefore come out from among them and be ye separate, and touch not the unclean thing." And again in Ephesians, "And have no fellowship with the unfruitful works of darkness, but rather reprove them." A fellowship principle that approves touching the unclean is a violation of the sanctity that a holy God has laid down for believers.

The Reformation, we repeat, was not intended to be separation, but in that it did it became a fulfillment of the Lord's will.

-G. Sydow



## Church News

### "An August 29th Birthday"

The 1972-73 school year was conceived many months before any students arrived on campus during the last week in August. Already then our school calendar and catalog of courses established germinal outlines and directives for the smooth inaugural of our multi-dimensional ILC life come Opening Day. Growth of the 1972-73 student body developed apace as the summer months added new layers of enrollments; its life-forces freshened as arterials for communication became shaped at each professor's study desk, as nourishing building-blocks were laid

in store at library, lab, classroom, book store, dormitory administration. Deep well-springs of Life invested each component organ with the vigor that presages a blessed life for this new organism, our 1972-73 student body.

Size at birth: 150 students in all departments. Vital statistics: 111 high school students, 32 in college, 7 in seminary; about one-third are new this year; 50-50 ratio on girls-boys, including seminary men.

Place of birth: ILC campus, spacious, yet with all rooms filled to

capacity in all dormitories, plus 14 housed in private homes to accommodate the overflow, besides the two dozen whose home is Eau Claire.

This offspring, our student body, was blessed with the Word at its Christening on August 29th, 10:00 a.m. by President Gullerud with thoughts drawn from James 4:7-8, "Draw nigh to God, and He will draw nigh to you."

**Care and Feeding:** A minimum of four 45 minute feedings are given per day between the hours of 7:40 a.m. and 2:20 p.m., with as many as seven permitted in the classroom, plus an evening quiet time for individual self-feeding. Classroom reports seem to indicate that nourishment is being received willingly, that though spoon-feeding may be required on occasion, some preference is already evidenced for meat and vegetables over pabulum. Library reports reveal a growing taste for its supplies, in keeping with the maturing processes.

We thank our parent body, the CLC at large, for having so generously provided for our new addition's welfare and comfort, growth and care. You may visit your offspring almost any time to see how things are going, and we invite you especially to come when our youngster demonstrates its growing proficiency in extra-curricular activities such as the various concerts and sports events in season. You might be interested in hearing its voice by subscribing to our student body magazine, the **Beacon**, in which students express their concerns over and interests in a variety of subjects.

We implore your prayers for the spiritual and physical welfare of this, our new student body, and for its foster parents who during the coming months will be acting in your place and stead. God grant us grace to function as He would have us, and accomplish all He sets before us.

P. Koch

## New Schools Part I



Board of Education: Front row: L. Lueders, N. Schwartz, E. Loudon, Pastor W. Thurow,

M. Eichstadt Back row: W. Peterson, R. Kraft, G. Dreyer, D. Pacholl

Many of our congregations have had a long-standing appreciation of the benefits to gain for our life in Christ through the agency of a Christian Day

School. Eleven churches have managed to maintain such a program. One of them, Immanuel of Mankato, has even extended its efforts to include a full



Teacher Shirley Wendland

high school. In other places, however, the desire has been frustrated by circumstances, usually financial. CLC policy has not allowed the opening of new schools in missions while they are receiving subsidy from the body at large. When they become self-supporting, some congregations like Gethsemane in Spokane are eager to start but hesitate until their strength is proven.

So the opening of a new school is quite an event. St. Paul's of Austin and Holy Trinity of West Columbia are in the midst of the excitement now. We have reason to rejoice with them, for their success may embolden others to take the big step.

#### After Decades of Talk

St. Paul's of Austin has always taken a long range view in its planning. For years they worshipped in a rather damp basement structure, holding out for the day when they could do well with their permanent church-parsonage complex. The results surely justify the



Teacher Carla Thurow

patience. While they waited, they busied themselves with the establishment of a daughter congregation to the north of the city. And they spoke of school. For several decades there was intermittent planning for a school. And now the day is at hand.

The following report was submitted by Mr. Dean Pacholl, Chairman of the Board of Education.

#### Pacholl's Report

It was in October of 1971 that the members of St. Paul's of Austin,

Minnesota, took the first of many long and sometimes painful steps toward the establishment of a Christian Day School. At the October voters' meeting a church council resolution to study the feasibility of establishing a school was accepted by the congregation. A Christian Day School committee of four members was appointed to make this study.

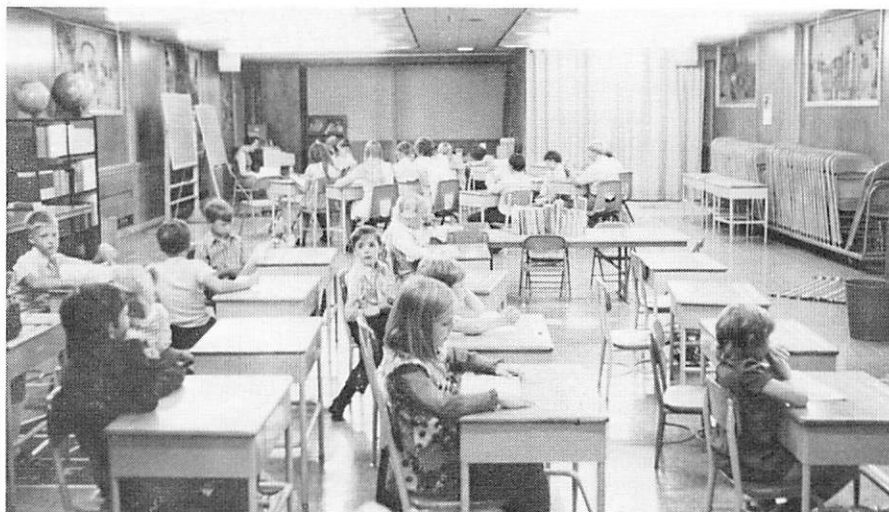
At the annual meeting of January, 1972, the committee reported its findings and made its recommendation. As a result, the congregation voted to establish a Day School on a trial basis for one year, to open in the fall of 1972. The final decision to continue or discontinue the school will be made no later than the April, 1973, voters meeting.

### Solutions

With this decision, the members of the Day School committee and an existing Education Committee were appointed as the Board of Education for

the 72-73 school year. This Board of Education was charged with the responsibility of implementing the decision of the congregation. Then the work began in earnest. After much discouragement, many disappointments, and frequent frustrations the Lord answered the prayers of the board of education. So they were led to solutions for seemingly unsolvable problems and to decisions which eventually made the school a reality.

The school was to find its first quarters in the substory of the church. Extensive remodelling was required to make it suitable and acceptable for school use. This meant the construction of a new entrance, installation of firewalls, fire doors, a sprinkler system, improvements in lavatory facilities, and the like. Two teachers were called and were led by the Lord to accept the challenge of guiding the thirty children who expressed their intentions to attend. Miss Shirley Wendland of Watertown, South Dakota, was called as principal and teacher of



Double Classroom

grades 5-8. Miss Carla Thurow of Cheyenne, Wyoming, will be teaching grades 1-4. A tuition fee of \$100 per student was assessed to help toward the cost of the school, with half the amounts payable at the beginning of each semester. The Board of Education was granted a budget of \$40,000 to remodel the basement and to operate the school during the first year.

Much prayer and tedious but rewarding labor preceded the official opening of the school on September 5. Twenty-nine students were registered. On September 10 the teachers were installed by Pastor Carl Thurow, and the school was "founded." The Rev.

Paul Larsen of St. Paul, Minnesota, was the guest speaker. In the afternoon of the same day a conference was held for the orientation of parents and members of the congregation.

Much remains to be done. The one important thing, however, is the fact that St. Paul's Lutheran School is now a reality. We hope and pray that the Lord will guide us in our efforts to provide quality education — both religious and secular — for all our children and lead us to a final, God-pleasing decision regarding the continuation of our school. The prayers of all our brothers and sisters in Christ are sincerely desired and earnestly needed.

Rollin A. Reim

## Accidents

### The Unseen Hand

An August 2 editorial in the New York TIMES states that the 1972 presidential election "is fated to be decided by human accident, blunder, and caprice, by things unplanned, unforeseen, and untold that leave the actors and spectators alike stunned with disbelief — The whole scenario would have been different but for the Kennedy tragedy at Chappaquiddick, the bullet in George Wallace's spine, Tom Eagleton's fatal silence at Miami Beach, Hubert Humphrey's vain yearning for one last chance, and Ed Muskie's emotional outburst in the New Hampshire primary. In a flash these accidents change the question, close the door on some careers and open it to others — and sometimes years pass before there is any remedy."

The editorial calls all these things accidents, and they may be so called in the sense of being unexpected and unforeseen. But be that as it may. God still rules in all things, whether they be purely accidental or the result of human passion, misjudgment, or even crime. This does not mean that God is responsible for mistakes in accidents or for evil in deeds, such as the attempted assassination of George Wallace. The blame and fault lie in human error. But accidents and evil deeds cannot occur without God's permission and when they occur He uses them in His providential rule in the affairs of men. Thus we would never blame God for all or any of the wickedness of those who brought our Savior to the cross. Their wicked deeds were theirs to answer for

alone. But God used them as instruments to fulfill all that had been written in the prophets concerning the Lamb of God that taketh away the sin of the world. He took them into His plan and worked them in accordance with His own counsel and will to achieve His desired end.

That is true also in the affairs of nations and of our nation and its election. "The Kingdom is the Lord's: and He is the governor among the nations". Ps. 22:9. A presidential election is by the people. Our votes have a share in it as we use our best judgment in the interest of our country's welfare. But the unseen hand of God directs it, and the outcome will be according to His scheme. "The powers that be are ordained of God". Rom. 13:1.

#### God's Aim and Purpose

What is the aim and purpose of God's providence in all this? Sometimes it may be to bring judgment upon the wickedness of men as was the case when God permitted the Roman legions to destroy Jerusalem and raze its temple. But for the church there is a blessing in God's providence. Eph. 1:22 tells us that all things have been put under our Savior's feet and that He is given to be the Head over all things to the church. The church consists of believers who love Him, who loved them and gave Himself for them. (Gal. 2:20) Of them Rom. 8:28 says: "All things work together for good to them that love God." Because Christ is the Head over all things to the church He works in all things and makes all things work together for its good in all that He permits, directs, and controls, so that "the gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come." (Matth. 24:14) Though we may not always understand this, it still is

true.

God moves in a mysterious way  
His wonders to perform  
He plants His footsteps in the sea  
And rides upon the storm.

#### Our Comfort

God's providence extends no less to the smallest gnat than to the biggest elephant and concerns itself as much with the lowliest worm as with the majestic lion. The sands of the sea and the infinitesimal number of ultra-microscopic atoms are in His hand as much as the brightest stars of the firmament. So are also all big things and little things in our lives. Our Savior says Matt. 10:29-31: "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows." Our failures in spite of our best efforts, our successes in spite of our blunders, the coincidences and accidents in our life, and the grief and sorrow that come to us, are all in His control. Even the very hairs on our heads are numbered by God. He knows if any, how few and how many. Not one falls out without His will.

#### More Than Sparrows

For us who are worth more to Him than many sparrows all has to work out according to His pattern devised in love and wisdom and carried out by His might. We may not always understand. "Now we see through a glass darkly." (I Cor. 13:9) But in heaven and the glory of the resurrection we shall see face to face and understand. Luther says: "Our Lord God works like a printer, who sets his letters backward; we see and feel His setting, but we shall see the print yonder — in the life to



come." Meanwhile, "we walk by faith and not by sight." (I Cor. 5:7) This is not fatalism. It does not mean that we should not try to do our best, for God works also through our efforts. But it does mean that we should commit all things to God's direction in our prayers, knowing that He will ever hear and

bless, sometimes miraculously. May God strengthen us in such faith!

Blind unbelief is sure to err  
And scan His work in vain;  
God is His own interpreter  
And He will make it plain.

Otto J. Eckert

## BOOK REVIEW

# Damned through the Church

by John Warwick Montgomery  
Bethany Fellowship, Inc. 1970, 96 pp., \$2.95

### Authorship

John Warwick Montgomery, of Trinity Evangelical Divinity School, is a scholar of international reputation. Dr. Montgomery, an ordained Lutheran minister and the author of *In Defense of Martin Luther*, is a frequent contributor to *Christianity Today*. He is known as a courageous evangelical who refuses to stand above and criticize the verbally inspired Word of God. He insists that we must stand below it and let it criticize us.

### Severe Title

"Damned through the Church" may sound somewhat severe for the title of a book addressing itself to ancient and modern misconceptions of the nature of the church. But the author has skillfully united the negative term "damned" and the positive term "church" with the preposition "through." This, he explains, is to indicate that "damnation and the church are not necessarily opposite but often have a very close relationship."

### Self-Centered

Montgomery reflects on the current simple but honest lay definition of church: a local community of worship. (Lay, because a pastor would probably not indicate why people do go to church but why people should go to church.)

Gleaned from an article in the *Reader's Digest* by Stanley High entitled "I go to Church," Montgomery relates five reasons for lay churchgoing today: (1) He likes the preacher; (2) He finds it convenient; (3) Habit impels him; (4) He "gets something out of it," specifically, (a) historical perspective, (b) reverence, and (c) morality; (5) He "gets along better."

At this point the author seizes the sword of the Lord and begins to slash relentlessly at these "self-centered" reasons. He asks, "What has all this to do with the essential nature of the church as revealed by and centered on Jesus Christ?" One could argue that the significant thing is that the man is going to church rather than the golf course on Sunday morning. But Montgomery retorts, "The Church is no

place for religious fellow-travellers. A man had better go to church for the right reasons — God-centered — or not at all." The Lord agrees to that in Revelation 3: 15-16.

### Called Out

The biblical conception of church is far from being as vague as Stanley High's. But in the author's words, "We have so blurred the distinction between the church and the world that we make church membership ridiculously easy."

The Greek word for church, *ecclesia*, means literally "that which has been called out." The complication is that the church has been called out of the world as a separated body of saints unto God Himself. Montgomery adds, "The center of attention is on God in Christ who calls the person and on whom the person must rely." And we cannot forget that Jesus presents the real function of the church — to witness — as His Great Commission at the end of the Gospel of Matthew.

### Danger

The heart and climax of the book comes in chapter two. Here the title comes on with fresh impact for the reader as the author shows how dangerous it was to be an Israelite, one of God's chosen people. And it is just as dangerous to be a Christian today. Why? "Because when they went out under God's command they put themselves in a position where God expected more of them than He would have otherwise."

Montgomery continues, "The greatest mistake Ananias and Sapphira ever made was to join the church. Hearing the gospel can put a person in an extremely dangerous situation. God never comes in neutrality; He always comes either in judgement or in grace." Oh, that the reader may grasp

this important point! We take a terrible risk if we try to make over the church in our image.

### Periods of Error

There were some damnable periods in church history which presented problems that still remain with us today. Dr. Montgomery details four such epochs in which the nature of the church was badly misunderstood.

He calls the church in Luther's day "sacramentalistic." That is, people went to church feeling that if they took part in the prescribed rituals their problem of God-relationship would somehow be automatically solved for them. Luther fought this thinking in no uncertain terms, making clear that the church and its Means of Grace were not magical.

Then there was the church during the French Revolution which substituted "rationalism" for the Word of God. Everything irrational was eliminated from religion. Reason became god. Two centuries earlier, Luther had branded reason as "the devil's whore." So it was to be in Napoleon's day.

In the nineteenth century, the problem of Kierkegaard's Danish church was "dead orthodoxy." This proved to be a reactionary swing from reason. Copies of the Bible were so abundant and the Bible was considered as such an authority that few people ever read it.

Finally, there appeared the church of Hitler's Germany where "politicism" prevailed. Politics and government were substituted for the Christian faith. And the Old Testament was all but eliminated because of its references to the Jews.

We are indeed subject to these errors of the past. Let the reader's knowledge of the church today fill in where this review dare not go.

### Errors Multiplied

Dr. Montgomery concludes his historical references by eluding to four ecclesiastical misconceptions which, he believes, we have added to those inherited from the past. They are: (1) "Activism," the idea that the church does much "good" with extra membership activities which in reality only divert the energies of Christians from preaching the saving gospel of Christ; (2) "Subjectivism," that we must subject ourselves to a sort of psychoanalysis, the looking to ourselves for salvation, rather than looking to what God did for us on the cross; (3) "Togetherness," that fellowship is a proper goal of the church rather than a by-product of seeing Christ in the person sitting next to you; and (4) "Ecumenicalism," the spirit of unionism among the churches at the expense of efficiency and doctrinal purity.

### Salvation Too

"Who, then, can be saved?" asked the disciples in Matthew 19:25. Montgomery relieves our agony by reminding us that Jesus answers in the

following verse, "With men this is impossible; but with God all things are possible."

"You can huff and you can puff, but faith does not come," says the author, "so shift your attention from the problem to Christ." Because "Faith cometh by hearing and hearing by the Word of God." (Romans 10:17)

### Endorsement

This reviewer urges immediate acquisition of this book for your home library. It has its source in a lecture series presented to the Faith and Life Committee of the Evangelical Lutheran Synod of Eastern Canada. And although the author begs pardon for departures from accepted literary style, the general reader will find it easy to follow and the arguments quite convincing.

Sprinkling his text with well chosen warnings from Holy Scripture, Dr. Montgomery does us the worthy service of showing that damnation through the church is possible only when one is indifferent to or rejects the grace of God as revealed in His Word. We get the feeling that this book was written to drive the reader to that grace.

H. Hasse

### THE HEART OF THE REFORMATION

"Rome and the Reformers both declared that a man is justified by God's work of grace. It is all-important that we see the real contrast between the Roman and Reformation faiths in this: Rome — justified by God's work of grace in man; Reformation — justified by God's work of grace in Christ.

"The real difference between Rome and the Reformation was in fundamental emphasis. Romanism is essentially subjective — it is man centered, experience centered. The Reformation faith was objective — it is Christ centered.

"The focal point of Catholic theology is God's work of grace within human experience. That is why it is so devastating to Christian freedom. Man is his own prisoner because his own experience has become the center of his concern. Catholic doctrine adds despair to grief by basing man's standing with God on what grace does within him. . .

"This was the problem that confronted that devout Augustinian monk, Martin Luther. While he based his right standing with God on God's work of grace in his heart, he could never be sure that he had enough of it. . . Then came the enlightenment of the gospel in the rediscovery of Paul's doctrine of justification. Says the apostle: ". . . being justified freely by His grace through the redemption that is in Christ Jesus." God accomplished His act of liberation for all men in Jesus Christ.

"Here is the dividing of the way between Rome and the Reformation. Rome declares that a man is justified by God's work of grace in his heart. The Reformation declares that man is justified by God's work of grace in Christ."

— Present Truth



### **“Sing To One Another”**

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your heart to the Lord.

- Colossians 3:16

Music is a fair and lovely gift of God. Next after theology I give music the highest place and the greatest honor.

- Martin Luther

### **Suggested Devotional Readings For November**

Music plays an important part in our public worship services. It helps to ready our hearts and minds for meditation, prayer, and praise. It turns our thoughts toward the works of God and the glories of the Gospel message. Through hymns the precious truths of Scripture are sung into the hearts of Christian people.

Hymns and songs and other Christian music also have a place in private and family worship. We can join in singing hymns — we can read or pray them. We can meditate upon Scripture truths while listening to music which enhances and emphasizes the thoughts presented in prose or verse. Dismissing all thought of performance, one or more members of a family can speak to the others “in psalms and hymns and spiritual songs” — singing to the Lord even while they teach and encourage one another through a living presentation of the living Word.

The recent release of an album by our Immanuel Lutheran College Choir (ILC Choir Fund, Immanuel Lutheran College, Eau Claire, Wis. 54701 — \$4.95) presents us with a special opportunity to make Christian music a part of our devotions. A record like this permits these young people to join our family circles, to proclaim to us the glories of God's grace in Christ, and to lead us in giving thanks and praise to our Savior-God.

The readings suggested below are parts of Scripture which the indicated choir selections amplify, develop, and underscore. For those who are unable to obtain this record, a selection from the Lutheran Hymnal is also listed. It is suggested that the hymn be played after the Scripture reading is considered — or, better yet, both before and after the reading.

- Nov. 1 Ps. 103; My God, How Wonderful Thou Art (Side 2, Band 1) or L.H. 27.  
 Nov. 2 Ps. 145; My God, How Wonderful Thou Art (Side 2, Band 1) or L.H. 27.  
 Nov. 3 John 1: 1-5; Ave Verum (Side 2, Band 6) or L.H. 294.  
 Nov. 4 John 1: 6-14; Ave Verum (Side 2, Band 6) or L.H. 294.  
 Nov. 5 Is. 9: 2-7; A Child of Hope (Side 2, Band 7) or L.H. 106.  
 Nov. 6 Matt 1: 18-25; A Child of Hope (Side 2, Band 7) or L.H. 106.  
 Nov. 7 Luke 2: 1-14; All Glory Be To God On High (Side 1, Band 2) L.H. 237.  
 Nov. 8 Rom. 5: 1-11; All Glory Be To God On High (Side 1, Band 2) L.H. 237.  
 Nov. 9 Jer. 9: 23-24, Gal 6: 14; When I Survey The Wondrous Cross (Side 2, Last Band) L.H. 175.  
 Nov. 10 Phil 3: 3-11; When I Survey The Wondrous Cross (Side 2, Last Band) L.H. 175.  
 Nov. 11 John 20: 1-18; Let ALL Ye Sons (Side 1, Band 5) L.H. 208.  
 Nov. 12 Luke 24: 36-48; Let All Ye Sons (Side 1, Band 5) L.H. 208.  
 Nov. 13 I Cor. 15: 12-26; Today Is Risen Christ The Lord (Side 2, Band 3) or L.H. 199.  
 Nov. 14 I Cor. 15: 50-58; Today Is Risen Christ The Lord (Side 2, Band 3) or L.H. 199.  
 Nov. 15 Ps. 34: 1-10; O Taste and See (Side 2, Band 4) or L.H. 29.  
 Nov. 16 I Pet. 1: 22-2: 3; O Taste and See (Side 2, Band 4) or L.H. 29.  
 Nov. 17 I Pet. 2: 4-10; Christ is Our Cornerstone (Side 1, Band 1) L.H. 465.  
 Nov. 18 Eph. 2: 13-22; Christ is Our Cornerstone (Side 1, Band 1) L.H. 465.  
 Nov. 19 Ps. 5; Kyrie, God Father in Heaven Above (Side 2, Band 5) L.H. 6.  
 Nov. 20 Ps. 28; Kyrie, God Father in Heaven Above (Side 2, Band 5) L.H. 6.  
 Nov. 21 Jn. 10: 11-18, 27-30; Children of the Heavenly Father (Side 2, Band 2) or L.H. 627 or 648.  
 Nov. 22 Ps. 23; Children of the Heavenly Father (Side 2, Band 2) or L.H. 627 or 648  
 Nov. 23 Ps. 95: 1-7; Now Thank We All Our God (Side 2, Band 8) L.H. 36.  
 Nov. 24 Ps. 100; Now Thank We All Our God (Side 2, Band 8; L.H. 36.  
 Nov. 25 Rom. 10: 5-13; The Nicene Creed (Side 1, Band 4) L.H. 251.  
 Nov. 26 Jude 3, 17-25; The Nicene Creed (Side 1, Band 4) L.H. 251.  
 Nov. 27 Eph. 6: 10-18; For All The Saints (Side 1, Band 3) L.H. 463.  
 Nov. 28 Rev. 2: 8-11; For All The Saints (Side 1, Band 3) L.H. 463.  
 Nov. 29 Rev. 5: 1-14; Worthy is the Lamb (Side 1, Band 6a) or L.H. 344.  
 Nov. 30 Rev. 22: 12-21 Amen (Side 1, Band 6b) or L.H. 343: 7.

# Announcements

## INSTALLATIONS

As authorized by President Robert Reim, I installed Mrs. John Lau and Mrs. L. W. Schierenbeck as teachers in the Day School of Messiah Lutheran Church, Eau Claire, Wis., on Aug. 27, 1972.

-L. W. Schierenbeck

As authorized by President Robert Reim, I installed Mr. David Lueck as principal and upper grade teacher of Faith Lutheran School, Markesan, Wisconsin, on August 6, 1972.

-Egbert Albrecht

Paul W. Schaller was ordained to the holy ministry and installed as pastor of St. Stephen Lutheran Church of the East Bay, Castro Valley, California, on July 23, 1972. His temporary address: 20559 Forest Ave., Apt. 4, Castro Valley, CA 94546. Telephone 537-2249.

-R. Reim

## CONFERENCES

**Minnesota Delegate Conference:** Faith Lutheran Church, New Ulm, Minn., Oct. 15, 3:00 P.M. Program: The Scriptural Principles by which Congregations and Pastors must be Guided in Dealing with Matters of Divorce, M. Eibs; Occupations in which a Child of God Cannot with a Good Conscience be Engaged, K. Olmanson; Reports on the Coordinating Council by members of the various boards. Announce to the host pastor.

-Robert Rehm, secretary

**CLC Teachers' Conference:** Mankato, Minn., Oct. 18-20. Program: Chronology of the Old Testament, P. Nolting; Christian Attitude Toward Competition, G. Radtke; Geometry — Ideas or Methods to Develop Fundamentals, J. Pelzl; Teaching Catechism from Scripture and Bible History from the Catechism, M. Galstad; The Teacher's Reading as Preparation for Teaching, H. Hasse; Is Education the Solution to our Problems, or is the Solution our Problem? G. Sydow; Making your Bulletin Boards Work to Develop a Christian Attitude Toward Holidays, Dorothy Schmolesky; Helps for the Art Curriculum, Elas Ketler; The Value and Purpose of Parent-Teachers Meeting, round-table discussion.

-Robert Rehm

**The Minnesota Pastoral Conference:** Nov. 12-13, at Grace Ev. Lutheran Church, Fridley, beginning at 5:00 P.M. Sunday. Program: The Misuse of Article VII (cf. second half) in the Augsburg Confession in Defense of Religious Unionism, M. Eibs; The Various Modes of Christ's Existence, R. Reim; Micah 7:11ff, G. Sydow; I John 11ff, G. Barthels; Factors that Determine which Old Testament Laws Still Apply to the New Testament Christians, with Special Application to Leviticus 18:16 and 20:21, K. Olmanson.

-E. Hallauer

## REQUEST

A mission endeavor at Slate Run, Penn., is in need of an altar cross and candlesticks. If such furnishings are surplus in any of our congregations they could well be sent to Ronald Perry, Box 33, Jersey Mills, Pa. 17739.

**CHURCH OF THE LUTHERAN CONFESSION**  
**TREASURER'S REPORT**  
 July 1, 1972 to September 1, 1972

<b>RECEIPTS</b>	<b>AUGUST</b>	<b>TO DATE</b>
Offerings	\$11,583.22	\$19,305.15
Memorials		10.00
<b>TOTAL RECEIPTS</b>	<b>\$11,583.22</b>	<b>\$19,315.15</b>
<b>DISBURSEMENTS:</b>		
Retirement Fund	\$ 310.00	\$ 620.00
Capital Investments	1,155.00	2,310.00
General Administration	134.04	1,368.52
Home Missions & Administration	6,417.97	12,491.07
Japan Mission	565.00	1,130.00
Immanuel Lutheran College, Regents	4,300.00	8,600.00
<b>TOTAL DISBURSEMENTS</b>	<b>\$12,882.01</b>	<b>\$26,519.59</b>
<b>CASH SHORTAGE FOR PERIOD</b>	<b>(\$ 1,298.01)</b>	<b>(\$ 7,204.44)</b>
<b>CASH BALANCE, July 1, 1972</b>		<b>\$11,453.12</b>
<b>CASH BALANCE, September 1, 1972</b>		<b>\$ 4,248.68</b>

Respectfully Submitted,  
 Lowell R. Moen, Treasurer

**COMPARATIVE FIGURES**

	<b>AUGUST</b>	<b>2 MONTHS</b>
Budget Offerings Needed	\$14,256.00	\$28,412.00
Budget Offerings Received	\$11,583.22	\$19,305.15
<b>DEFICIT</b>	<b>\$ 2,672.78</b>	<b>\$ 9,106.85</b>
Budget Offerings, 1971-1972	\$ 7,724.86	\$16,506.76
<b>INCREASE, 1972-1973</b>	<b>\$ 3,858.36</b>	<b>\$ 2,798.39</b>

Board of Trustees,  
 L. W. Schierenbeck, Chairman

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